

MISCELLANEOUS
LETTERS,

Giving an Account of the

WORKS
OF THE
LEARNED,

Both at Home and Abroad.

To be Published Weekly.

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Errata. In Number 5. Page 83. line 24. read *Malinsee*. P. 84. l. ult. read *Maroquin*.

Miscellaneous Letters.

A COMMENTARY on the first Book of MOSES, called GENESIS.

By the Right Reverend Father in God, SIMON Lord
Bishop of Ely. London, in Quarto. 1695.

S I R,

NEverwere Books of this Nature so necessary as at
this Time, for never were there so many Endeavours
to ruin the Authority of Divine Revelation, and especially the Account of the Creation
of the World, as it is given us by *Moses*. Two Divines of great Learning and Reputation, not to mention
many Scriblers, have done of late their utmost: One of
them, to prove that the *Pentateuch* was never written by
Moses, in order to lessen the Authority of the Truths revealed in them; and the other has taken the liberty to
shew, (that is, as much as he can) that it is impossible to
give any tolerable Account of the Creation of the World
in six Days; of the Situation of *Paradise*; of the Fall of
our first Parents by the Seduction of a Serpent; of the
Flood, &c. without forsaking the literal Sense of *Moses*
his Account, and betaking our selves to Allegorical Interpretations.

terpretatious. In short, he pretends that out of the Dreams, and Fragments of the Antient Poets, *Brachmans* and Philosophers, he can give us a more rational and better Relation of those things than *Moses* himself; though it is plain that tho one should not own any extraordinary Inspiration in *Moses*, yet he would be forced at least to rely more upon his History, than upon any other, since what he tells us of the Creation of the World, came to him through but seven or eight Hands.

Against the Venom of their Books, two Learned Prelats of our Church, have thought fit to present us with proper Antidotes. The first my Lord Bishop of *Bath* and *Wells* has given us his Annotations upon the whole *Pentateuch*: to which he has prefixed a very learned Dissertation concerning the Writer of those Books; wherein he has fully proved, against Monsieur *le Clerc*, that *Moses* is the Author of them; and besides, has given a great Light to all the dark Passages therein contained. The second, my Lord Bishop of *Ely* has taken upon him, in the *Commentary* we are now speaking of: 1. To vindicate *Moses's* Account, by shewing, that for the understanding of it, there is no need of any Allegory, since the literal Sense is very clear, rational, intelligible, and even agreeable to all the Records that remain in any Language of the several Nations of the Earth, and especially of what he relates of the Families by whom the World was peopled after the Flood. And, 2. to remove all the Difficulties that are met with in the reading of the said Book. There is no Abstract to be given of this Work, as you may easily see, and therefore you must be contented with these few Remarks.

I. Our Author having explained the first and second Verses, wherein *Moses* speaks of the Creation, and told us what we must understand by the *Chaos*, and the Spirit of

of God that moved upon the Waters, he proceeds to explain the Account of the *Formation* of all things out of that rude Matter that was at first created; and begins with the Light that was the first Thing produced: *And God said, Let there be Light*, Ver. 3. Here we have an Account of the various Opinions of Interpreters about this *Light*; but without troubling you with them, I shall give you that of our learned Author in his own words. 'It seems to me (says he) more rational by this *Light*, to understand those Particles of Matter, which we call *Fire*, (whose two Properties every one knows are *Light* and *Heat*) which the Almighty Spirit that formed all things, produced as the great Instrument for the preparation and digestion of the rest of the Matter; which was still more vigorously moved and agitated from the Top to the Bottom by this restless Element, till the purer and more shining Parts of it, being separated from the Grosser, and united in a Body fit to retain them, became *Light*. *And God saw the Light that it was Good*, V. 4. that is, (says he) he was pleased in this Work of his, as agreeable to his Design. Which for the present was, we may conceive, to influence the upper Parts of the *Chaos*, and to be the Instrument of Rarefaction, Separation, and all the rest of the Operations which are necessary to mould it into such Creatures as were afterwards made out of it.

As this Explanation is contrary to what many others have made, 'tis likely also that some will think at first it derogates from the Glory of Divine Power: For if God created the *Chaos* out of Nothing, it is more natural, it seems, to think that by that same Power, that *Verbum Genitale*, and that *Fiat*, he formed all things out of that rude Matter, without the help of Rarefaction, or any other Operation of the *Light*. The same thing may be said of the separation

paration of the *dry Land* from the Waters, *V. 9.* which our Author conceives to have been done by an Earthquake, occasioned by some Particles of Fire left in the Bowels of the Earth, which kindled some Nitro-sulphureous Vapours, whose Inflammation both lifted up the Earth, and also made Receptacles for the Waters to run into. This seems specious at first; but whosoever shall peruse this Commentary, will doubtless agree, that our Author's Conjecture is the most natural that Men can make upon so remote a Subject.

II. The Fall of our first Parents by the Seduction of the Serpent, has been, you know, a Stumbling-block to many: And a famous Author of late has been so presumptuous as to assert, that it is against the *Idea* we have of Divine Justice, to think that God would have *damned* the World for an *Apple*, and that the History of the Seduction of *Eve*, is but a Fiction, which cannot stand its Trial before the natural Light of our Reason. To the first of these Objections our Author answers, that the *Apple*, (or other Fruit, 'tis no Matter) is not to be consider'd in it self, but only the Prohibition of God, *Thou shalt not eat of it*, Ch. 2. v. 17. This small Restraint, adds he, it was fit to lay upon *Adam*, to make him sensible, that tho he had Dominion over all Things, yet he was not their *Lord*, but a *Servant* to the most High, who required this Abstinence in token of his Subjection, and to prove his Obedience to him. But still if some ask, Why should his Obedience be tried in such an Instance as this? I'll desire them to consider, that an Experiment of it could scarce have been made in any of the Moral Precepts. For what should have tempted him to Idolatry, or to take God's Name in vain, or to murder his Wife? How was it possible to commit Adultery, when there was no Body but he and she in the World? How could he steal, or what room was there then for coveting, when God had put him in

in possession of all things? It had been in vain to forbid that, which could not be done; and it had been no Vertue to abstain from that, to which there was no Temptation, but from that which invited him to transgress. I hope this Answer will satisfy you, and therefore I come to the Improbability our late *Lynceus Philosophus* pretends to have found in the History of the Fall of *Adam* and *Eve* by the Seduction of the *Serpent*.

The chief and only Argument that he urges, is, that the Dialogue between *Eve* and the *Serpent* cannot be true, if it is taken literally as *Moses* relates it: For, says he, who could think that the first Woman was so bold as not to be frightened away at the unusual and extraordinary Voice of the *Serpent*? And what Woman now a-days, nay even what Man should not be terrified, if such a Beast, or any other, spoke to him in his own Language? This seems specious; but if we consider that *Eve* was newly created, and that it is very probable, not to say certain, that she knew not that no other Creatures, but she and her Husband in the World could speak, I don't see any Reason to make us believe that she ought to have been frightened at the Voice of the *Serpent*. But I must remember that I give you the Idea of a Book, and therefore must tell you my Author's Conjecture about the Species of that *Serpent*.

' There were, says he, and still are in the *Eastern* and
' *Southern* Parts of the World, Serpents having Wings,
' and shining very brightly, like to Fire. So we read,
' *Isa.* 14. of a *flying fiery Serpent*. Which fiery Serpents are
' called *Seraphims* in *Numb.* 21. 6, 8. and termed fiery;
' not meerly with respect to their Venom, which made
' fore Inflammations in the Bodies of those that were bit-
' ten by them, but because they appeared shining like
' Fire, when they flew in the Air. Whence *Seraphim* is
' the Name also of the highest sort of Angels (called the
' *Angels*

‘ *Angels of the Presence*), *Isa.* 6. 2, 6. who appeared, I
 ‘ suppose, in some such Form with flaming Wings. For
 ‘ otherwise, I cannot think Serpents would have been
 ‘ honoured as sacred things, in so many Countries, as we
 ‘ find they antiently were, unless they had been the Sym-
 ‘ bols of *Angels*. The Devil therefore, I conceive, made
 ‘ use of some such Serpent (but of a more surpassing
 ‘ Brightness than any now extant) that he might resem-
 ‘ ble one of the most illustrious Angels, who appeared
 ‘ sometimes in the like Shape. Which moved *Eve* the
 ‘ more readily to hearken unto the Voice of the Serpent,
 ‘ taking it to be one of the heavenly *Seraphims*, which she
 ‘ had seen sometime in such a splendid Form, attend the
 ‘ Divine Glory or Majesty: For the Angels always made
 ‘ a Part of the SCHECHINAH, (that is, *the visible*
 ‘ *Glory of God*).

Tertullian is almost of the same Opinion, when he calls
 the Serpent, *A primordio Divinae imaginis Prædo*; and
Epiphanius says, that *Eve* believed the Serpent as the *Son of*
God. I leave it to you to judg of this Conjecture. (which
 our Author owns to have taken from Dr. *Tentjou*, now
 Lord Bishop of *Lincoln*) but for my part I’ll make bold to
 say, that it is the most probable that I have yet met with;
 and if it is true, ’tis no wonder that *Eve* should have the
 Courage to converse with the Serpent, and that she was
 so easily seduced.

I had a mind to make some other Remarks, but I per-
 ceive I have been very long, and therefore I shall con-
 clude by recommending to you the Reading of this Book,
 as useful and entertaining: for this is not a dry Commen-
 tary of the Text, as others that we have seen; you
 will find in it whatever the Antient Poets, and Philo-
 sophers had most curious and solid, concerning the Origi-
 nal of the World. The tenth Chapter, which treats of
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the World's being peopled after the Flood by the Sons of *Noah*, deserveth in particular your Consideration, as the most entertaining and learned Treatise that ever you read. The Author has been so generous as to own that he has taken a great part out of *Bochart*, formerly Minister of the Protestant Church of *Caen* in *Normandy*; whom an Author has justly call'd, *Vir stupendæ Eruditionis*.

De La Connoissance de soi Mesme; i. e. *Of the Knowledge of One's self: The first Treatise concerning the Assistance which Solitude, its principal Exercises, affords to those of a solitary Life for the Study of themselves.* By Father P. Dom. Francis Lamy, a Religious Benedictin of the Congregation of St. Maur. In 12°. at Paris, 1694.

TO know our selves is so very necessary, that the Heathens, by the meer Light of Nature, have not only been convinc'd of it, but enjoin'd it: So that γινῶσθαι σεαυτον is recorded amongst the Sayings of *Solon*, one of the Grecian Sages. It's needless to insist upon the Greatness of the Obligation which our Religion lays upon all Christians to follow this Study; it is so very evident to those who have but look'd into the very first Principles of Christianity.

This Author abounds with Arguments to excite Men to so necessary a Duty, and proposes Methods to render it easy. This Work is divided into two Parts; the first of which discovers the Necessity and Importance of this Study, and the Advantages of Solitude for good Success therein. And here he explains the principal Exercises of a solitary Life, with their Extent and Bounds, and the End

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which

which every Man ought to propose therein to himself, so as he may reap some fruit thereby.

The Reference which Study hath to such a Life, is founded upon the End therein proposed ; which is to know God and our selves.

Our Author in regulating the Choice and Extent of the Study of solitary Persons, supposes that he has to do with none other but Christian Solitaries, who that they may the better be enabled to follow our Saviour's Counsel, retire themselves from the Noise and Corruption of the World : Whence he infers, that their principal Care ought to be spent in learning the Christian Religion, all that concerns the Person of Jesus Christ, the Establishment of his Church ; that which typifies him in the Old Testament, and expresses him clearly in the New.

Hence he draws this Conclusion, that those Solitaries ought not to be hindred from reading the Holy Scriptures, nor the History of the Apostles, and their Successors : But is of Opinion, that while they instruct themselves in Ecclesiastical History, they ought not to engage too far in Civil History. He pleads also, that Solitaries ought not to be hindred from reading the Fathers and Councils, wherein Tradition is comprehended.

And seeing Tradition consists of two Parts, one Dogmatical, and the other Moral, he is clearly of the Mind, that in all solitary Communities there ought to be some Persons of more than an ordinary Capacity, who may give a just Idea of the Dogmatical Part to the younger sort, teach them how to have recourse to the Fountains, to place every thing in its proper Category, and rank every Proof under its proper Head ; that so they may avoid Error, false Argumentation, and Loss of Time.

This Idea of the Dogmatical Part may, according to our Author, be called a Philosophy reformed from those Errors,

rors, to which that of the Schools is subject : So that he is against solitary Persons engaging themselves in the Study of those who are **meer School-Divines** ; because their Method would prove **dangerous** to them, howsoever profitable it may appear otherwise.

Nor does he think it fit that those Solitaries should read all the Polemical Treatises of the Fathers, seeing they abound with angry Animadversions and bitter Reproaches ; which instead of inspiring them with humble and mortifying Thoughts, would beget in them wrathful, or mean Sentiments against the Author, whose Refutation they read.

And for that same Reason he is of opinion, that those Solitaries ought not to apply themselves to the Study of Criticks ; which are the Theaters of continual Janglings and Controversies.

Then he tells us, that a solitary Person can never acquire a due Knowledg of the Christian Religion, nor that of his particular Order, except he know how to make use of his Judgment, have a Spirit to discern betwixt Truth and Falshood, and call in Logick to his Assistance ; by which he does not understand an hotch-potch of barbarous Terms, and frivolous Questions, but a small number of Rules to which he would reduce the Art of Searching after Truth.

This Logick being acquir'd, he proposes a List of uncontrovertable Principles, original Ideas and common Heads, which comprehend a General Knowledg, or the Metaphysicks. And as for Morals, he prescribes no other than what may be learned from the Holy Scriptures, and the Fathers.

As to Physicks, or Natural Philosophy, he judges that Part of it proper which teaches us to know Man, not

only according to his Moral, but Natural Being; since the one can never be well known without the other: And his Solitaries ought to have a distinct Knowledg that they are compos'd by two Substances, as also of the Manner of their Union and Dependance upon one another.

Having thus gone through the Sorts of Studies which he thinks fit for those of a solitary Life, he comes at last to treat of our Study to know God and our selves, of Love to God and Self-hatred. In the next place he speaks of the Manner of applying our selves to those Studies: which he divides into three sorts, *viz.* Superficial, Solid and Profound. Those who make choice of the first, do only make use of their Imagination, and consider things in an overly manner: Those who chuse the second, are enlightn'd with a pure and sedate Knowledg. And such as espouse the third, arrive at an affecting Knowledg, and perceive that there is something more than what they do really know. Our Author would have solitary Persons to apply themselves to this sort of Study, that they may discover the Folly of Passions, despise the Pomp of the World, and entertain an Horror for Vice.

Then he treats of working with the Hands, and shows how useful it is for attaining the Ends of a solitary Life; so expiating their Crimes, if they have committed any, for serving as a Proof if they be innocent, and for avoiding of Idleness. Here he takes notice of that which he calls a Mistake, into which many do fall by despising Austerities, under pretence that they are nothing but bodily Labour; and endeavours to shew that although it be the Body which is mortified, it is nevertheless, the Spirit which is sensible, and touch'd with

with those Austerities, and offers them, says our Author, (according to the Romish Doctrine) to God for the Satisfaction of his Justice.

In fine; He compares Study with Labour, and proves that it is more advantagious than the other, in a solitary Life; enumerates the Defects and Inconveniences which there are in the one that are not in the other, and the Means which it furnishes for our arriving more certainly at a Perfection in this Way of Living. He maintains that Study mortifies the Body more than Labour, and is more efficacious in humbling the Spirit, subduing the Passions, resisting Temptations, and banishing Idleness.

He says, that Study does not so much fatigue and scatter the Spirits, as bodily Labour; and that the principal Ends of a solitary Life, and to which it has the most direct Tendency, are to recollect the Spirits within one's self to know God, worship him in Spirit and Truth, and make him a constant Sacrifice of the Thoughts and Affections.

He concludes with an Advice to his Solitaries, how to improve the Conversation of their Society, and what Precautions are necessary as to that Matter.

+ This is surely erroneous. For Solomon says, much study is a weariness of the flesh. 12 Eccl. 12. v. - and let us look at a hard student and a laborious Rustic. The former, by intense mental application has so much fatigued his mind and dissipated his spirits - injured his digestive organs - and weakened his nerves that he appears more like a moving phantom than a real E. N. G. man. Contrast with this son of science the hardy plowman - or day labourer. and mark the difference in his health, appearance & spirits. See the ruddy glow of health on his cheek - the lively vivacity of his eye. hear the animation (if I may say so) in his

ENGLAND's Interest, or a Discipline for Seamen.

By Captain George St. Loo.

Printed for Richard Baldwin, near the Oxford Arms
in Warwick Lane, 1694.

OUR wooden Walls being the greatest Defence, nay, the Safety of the Nation; whosoever works for encouraging Seamen, and enriching our Navigation, deserveth the Thanks of all true English Men: and it will seem strange to any thinking Man, as well as to this Author, that as yet there has been no Method proposed for redressing the Grievances and Hardships of Seamen employed in the King's Service, though they have been loudly complained of. None was more fit for this than Captain St. Loo; for having been a constant Sailer himself, he can better know what really are those Grievances, and what Remedy may be applied thereunto.

The Chief and Root of all others is, that Seamen do not take Turns to relieve each other on Board the Men of War; which is the greatest Discouragement that can be to those that are forced to continue in the King's Service: 'For (says our Author) 'tis very obvious, that a great
' many Seamen, either by Protections, or some other E-
'vasions, have shifted their Necks out of the Collar,
' (whereby it has lain the harder on the first mentioned)
' getting into Merchants Service only for the Lucre of
' greater Pay than is given to Fore-mast Men in Men of
' War, without any respect to the Welfare of the Nation
' in general; receiving sometimes fifty Shillings, and
' sometimes three Pounds, four Pounds, and five Pounds

*cheerful song - and wiske - mark his appet per
tite, notice (his sleep in fine - manual or
bodily labour not carried to excess) - strengthens
the nerves - animates the spirits - promotes the
circulation of the blood - & all the secretions &
preparations for a long life.*

' per Month; whilst most part of those on Board the
' King's Ships have not received above three and twenty
' Shillings per Month during the whole War; and per-
' haps kept out of that for three or four Years, by being
' turn'd over from Ship to Ship, and in all that time hardly
' enjoying the Comfort of their Families for one Month;
' when others (adds he) by the Means aforesaid, have
' been at liberty to go when they would, and come when
' they pleased, sometimes making more Wages in two
' Months, than those Seamen in Men of War do in a
' whole Year.

This doubtless is a great Grievance, and deserveth to be redress'd as much as any.

For, 1. this is such a Discouragement, that I do not wonder at the Trouble we must be at in fitting out our Fleet; which may be fatal upon a sudden Emergency: for who can blame Seamen for avoiding, as much as they can, to enter into the King's Service upon so odd Terms?

2. The Nation must be at great Charge for pressing Seamen, which would be spar'd, were this Grievance redressed.

3. Their Majesties Fleet is not so well Mann'd as it should be; for it happens very often, that the Officers of Men of War, to make up their Complement, press Men that were never used to Sea; and from thence come many Murmurs among the People, and Diseases on board the Fleet, and perhaps little Service when Occasion requires.

4. This Grievance lies very heavy upon Merchants: For, 1. by giving so extraordinary Wages, they lose a great Part of the Benefit of their Voyage. 2. Their Goods are often damnified, by reason of their Ships staying a great while in the Ports when arrived in England, only for want of those Men that are press'd out of them.

And, not so, the studious - few as I have
live to an old age. I grant indeed, if I
samy means by study. chiefly the applica-
tion of the mind and affections in a way of
- Devotional exercises. The case alters.
J. A. 1824.

And, 3. 'tis plain, that they have lost many of their Ships, by venturing to sail without their Complement of Men, when part of 'em are press'd from them; which in short is the reason of the Decay of our Trade, and of the *French* making so many Prizes upon us.

These things being premised as unquestionable Truths, it must needs be thought an acceptable Undertaking, by all those who love their Majesties and the Nation, to propose a Method, whereby their Majesties Fleet may on all Occasions be supplied with a competent Number of able Seamen, without pressing any at Sea; the considerable Charge the Nation must be at for pressing be lessened, the Seamen encouraged, and the Merchants Grievances redress'd. This Captain *St. Loo* thinks he has found out, without any other Mystery, than a Method of disposing Seamen on Board the King's Ships, from time to time, with an equal and impartial Hand; so that every Man shall take his Turn yearly, except any Man has a mind to continue longer on Board, through hopes of Preferment.

His Method in short is, 1. That a competent Number of Naval Officers be appointed in all Counties bordering on the Sea, for registering all Shipwrights, Caulkers, Sail-makers, Rope-makers, Masters of Ships, Seamen, or Watermen; and all other belonging to any Craft in any River, as Western-Barges, Row-Barges, Sand-Barges, Tilt-Boats, Ferry-Boats, Fishing-Boats, Ballast-Lighters, Keels, and the like; or that have used the Sea within these seven Years last, being between the Age of Sixteen and Sixty.

2. That the said Naval Officers, with a Justice of Peace and a Surgeon, do examine the Ability and Conditions of all those Persons, to see those that are qualified for the King's Service, and return a List of them to the Lords of the Admiralty.

3. That

3. That the said Naval Officers in the County, upon receipt of Orders from the Lords of the Admiralty, for the speedy sending any Number of Seamen from any Port or Ports under their Care and Management, on Board any Ship or Ships as shall be appointed, shall cause the same forthwith to be put in Execution, by causing Lists of all Persons Names so ordered to go to Sea, to be affixed on the respective Church-doors where they live, with the Time inserted therein when they are to go, and on Board what Ship.

4. That if any Seaman refuse or neglect to go on Board, that he upon his being discovered and apprehended, be sent on Board one of the King's Ships, and be obliged from that time to continue in the Service during the whole War, without benefit of being relieved, by taking Turns with those who shall duly observe Orders.

5. That a due Care be taken to relieve all those Seamen yearly, or as near to that Time as possibly it may be done; and that at the time of their Discharge they be paid off. And as for those that (by reason of Foreign Voyages) shall serve longer than one Year successively, that 2 s. 6 d. per Month for the second Year, and five Shillings for the Third, be allowed to them as an Addition to their former Wages.

This in substance is the Method proposed by Captain *St. Loo*; and as to the Probability of it, and the Possibility, or rather Facility of putting it in execution, I refer you to the Book it self, which in my Opinion is very well worth yours, and any Man's reading and observation.

A new and easy Method to understand the Roman History : With an exact Chronology of the Reign of the Emperors : An Account of the most eminent Authors, when they flourished ; and an Abridgment of the Roman Antiquities and Customs. By way of Dialogue. For the Use of the Duke of Burgundy. Done out of French, with many Additions, by Mr. Tho. Brown : In 12°. London 1695. Printed for Richard Baldwin and William Lindsey.

OF all sorts of Learning, History methinks is the most entertaining, as well as the most profitable : For what more curious and satisfying than to know the Original of Nations, the Antiquities of Cities, by whom and when they were founded ; the various Alterations of their Governments, and other remarkable Events ? And on the other hand, What is more fit to inspire us with the Love of our Country, Piety and Vertue, and at the same time with a just Aversion to all Vices, than to see that History has eternized the Fame, and Names of vertuous Men ; and branded with an everlasting Infamy the Vicious, without any respects to their Scepters and Crowns ? And besides, What a greater Conviction can we have of the Vanity of the World, than the History of several famous Monarchies ; which, like blazing Stars, have appeared on a sudden, and amazed Mankind ; but are soon vanish'd away, without leaving behind them any other Monument of their Grandeur, but what Historians have mentioned of them in their Writings ? 'Tis true, there is yet a Shadow of the *Roman Empire* ; but such an imperfect one, that without the help of History, we could never by it make a true Judgment of its former Greatness.

As all the Western Nations of *Europe*, made formerly part of that Empire, they have a particular Interest in its History : For besides, that none other affords us so many noble Examples of Vertue and Magnanimity, our Laws and Customs being partly derived from the *Romans*, there is such a Connexion between their History and our own, that we cannot well know this without knowing the other. Hence it comes to pass, that those Nations have shewed a particular Care of having the *Roman History* in their own Language, and to have the same taught to their Children ; as appears
by

by the various Translations of the Latin Historians. But those Authors being so voluminous, it has been long wish'd, that some Learned Man would take the Trouble to make an Abridgment of the *Roman* History; which should be reduced into such Bounds, as not to fright away Youth by its Bulk, and yet should contain the Marrow and Substance of all other Historians. This has been long expected, but never performed, for ought I know, till at this time: For People, even the most Learned, were very loth to venture to sail upon those Seas, where *Lucius Florus*, *Eutropius*, and *Aurelius Victor*, had been forc'd to run a Shore.

The Title of this Book sheweth its Author's Design; which has been to teach by a new and most easy Method, the Roman History to a young Prince: And the favourable Reception the Books in *usum Delphini*, have met with from the Publick, may recommend, it seems, this Abridgment which has been made for the Use of his Son the Duke of *Burgundy*.

This Book is written by way of Dialogue; which the Author has chosen as the most proper Method to succeed in his Undertaking; and contains whatever is remarkable in the Roman History, with an exact Chronology, without which 'tis impossible to understand it well. And that nothing might be wanting to this Book, the Author has given an Account of the Laws, Customs and Religion of the *Romans*; of the Fall and Decay of their Empire; of the Increase, Purity, and Decay of their Eloquence and Learning; of their Military Discipline; of the *Sibylline* Oracles; of the Ceremonies of their Marriages; and an Account of many Roman Antiquities. In short; We find in this Abridgment what we cannot find without a great deal of Trouble in a whole Library.

Though this Book be most principally designed for Youth, and may be of a peculiar Use to Schools, yet it is not unworthy of the Reading of the most Learned in History. 'Tis very probable that they shall find in it something that they never heard before; or if not, yet the perusing of it will at least refresh their Memories.

I shall add but a word concerning this Version, which I take indeed to be better than the Original: for though the Prejudice we have in general against all Translations, be very well grounded, yet there are some Exceptions; and whosoever will compare the *French* and *English* Editions, will agree that this Learned Translator has considerably improved the Original.

Books lately printed beyond Sea.

GEorgii Moebii Theologiæ Doctoris & in Academia Lipsiensi Prof. Pub. Primarii, Selectæ Disputationes Theologicæ. Lipsiæ, in Quarto, 1694.

De Danicæ Linguae & Nominis Antiqua Gloria & Prerogativa inter Septentrionales Commentariolus Othonis Sperlingii U.I.D. Consiliarii Regii & Prof. P. Historiarum ac Eloquentiæ in Academia Equestri Hafniensi. At Copenhagen, in Quarto, 1694.

Lucae Tozzi Neapolitani in Hippocratis Aphorismos Commentaria. Naples, in Quarto, 1694.

English Books printed at London.

ANicius Manlius Severinus Boetius, of the Consolation of Philosophy. In 5 Books. Made English, and illustrated with Notes, by the Right Honourable Richard Lord Viscount Preston. Printed for A. and J. Churchill, at the Black-Swan in Pater-Noster-Row, and F. Hildyard Bookseller in York.

An Epistle to Monsieur Boileau, inviting his Muse to forsake the French Interest, and Celebrate the King of England. By Edmund Arwaker. Printed for F. Saunders, at the Blue-Anchor in the Lower-Walk of the New-Exchange.

History, Choice and Method of Studies. By Monsieur Fleury, sometime Preceptor to the Princes of Conty, Monsieur de Vermundois, and to the Dukes of Burgoyne and Anjou. In Octavo.

Reason, an Essay. By Sir George Mackenzie. In Twelves.

Both sold by R. Sare at Grays-Inn in Holbourn, and J. Hindmarsh against the Exchange in Cornhill.

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